

FIFTY
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North American Journal of Numismatics

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VOL. 7, No. 5

MAY, 1968

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VOLUME 7
NUMBER 5
MAY
1968

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Editorial and business offices: 737
North Michigan Avenue, Chicago, Illi-
nois 60611.

The NAJN (formerly TURTLE).
Founded in 1963 by Harold Roepe and
published irregularly until March 1965
for the promotion of the Ancient Coin
club of America (Inc., 1967). Pub-
lished by Argonaut Inc., Publishers
monthly since March, 1965 in collabo-
ration with the Ancient Coin Club of
America.

Subscriptions: U.S. and possessions:
\$4.00 per year. All other countries,
\$5.00. Single copies \$0.50. All sub-
scribers entitled to membership in
ACCA upon acceptance of application.

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Cover Coin: Silver penny of King Cnut;
pointed helmet type, ca. 1023-1029 A.D.
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Readers Report More Greek Countermarks on Turkish Coins

From the numerous letters and notes which followed Mr. Hadziotis' article "Turkish Coins with Greek Countermarks," (*NAJN* 7, 1968, pp.), we are again convinced that our Journal is one of the few publications on the American numismatic scene which has a definite *raison d'être* in the field of real numismatic research and scholarship.

It is almost sure that Prof. G. G. Arnakis' (ACCA 1223) article published in this issue contains the real answer for at least one large group of Greek countermarks on Turkish coins. But, according to our other correspondence, the field also opens in other directions which were previously equally unknown.

Mr. Kenneth MacKenzie (ACCA 1461), in two letters dated March 10 and March 23, 1968 informs us that he has in his collection two Turkish coins with Greek countermarks which he intends to publish in a forthcoming issue of the *NAJN*. He adds the important information that H. Tozer, in his book *The Islands of the Aegean* (Oxford 1890) mentions countermarked Turkish coins used as church tokens, and that Mr. Hasluck has described some of the countermarked Turkish coins from Mytilene in the *Numismatic Chronicle* of 1921. There is a hoard of other information in the two letters of Mr. MacKenzie, but this will appear together with his unpublished coins in the article he is preparing for publication.

Mr. S. Gardiakos (ACCA 1345) of 821 N. Waller Avenue, Chicago 60651 has written as follows:

"In reference to Mr. C. C. Hadziotis' article appearing in the January issue of the *NAJN* I would like to add the following comments in reference to footnote No. 3.

There are two others (an 1828 20 Lepta coin of Capodistria and a silver Turkish coin) that I think may have been issued by the Bavarian Regency that ruled Hellas until King Othon came of age, and bearing a bust of King Othon, which were seen by me on my trip to Hellas in 1965, at the Benaki Museum.

I then decided to write to the Benaki museum in order to refresh my memory and quite possibly to obtain additional information, as well as photographs of these two coins for my book *Modern Greek Coins including Crete-Cyprus and the Ionian Islands 1700 - 1967*. In return all I received was a curt

reply informing me, "Unfortunately we have no information whatsoever on the coins in which you are interested.

I then decided to write to Mrs. Manto Oeconomides, Keeper of coins at the Athens Numismatic museum, and although she advised me that she knew nothing about the history of these two coins she nevertheless informed me that they are No. 11 and No. 12 at the Benaki Museum."

Mr. Lincoln Higgin (ACCA 1466) reports two Turkish coins with Greek countermarks from Smyrna. He adds that he has some special information on them which will be described in a future issue.

Mr. Holland Wallace (Whitman Publishing Co., Hobby Division) reports four Turkish coins with Greek countermarks in his collection.

"The first is a 40 para of Abdul Mejid dated year 20 (1858). The obverse bears the incuse countermarks $\Delta\pi$ and $\cdot$ ($\cdot$). There is also a Turkish inscription in a circle which reads in part *From the district of . . . alamar* (according to my expert in this language) and numbers 3 6 which may be part of a date. The reverse bears the letters $K\Lambda$ and λ .

The second piece is a 20 para dated year 4 of Abdul Aziz (1864), which has a small incuse toughra in a circle stamped into the obverse, and on the reverse the letters $\pi O/T$. The third is a 20 para dated year 20 of Abdul Mejid (1858) which has a similar but slightly larger incuse toughra, but no Greek letters.

The fourth piece is a 10 para year 4 of Abdul Aziz bearing a crude raised Σ , as well as many dents which apparently occurred later. It is the only piece which has signs of appreciable circulation after the countermark was applied."

We have written to Mr. Wallace asking for photographs and further notes on these coins for publication. We are sure that his contribution will be helpful to the further study of this type of coin.

Mr. Aloisius Barozzi (ACCA 1025) writes about the coins of Mr. Hadziotis with the circular countermark containing two "B's."

"The two B's within or without a circle, facing or jugate, with one inverted, is the badge of the Byzantine family of Palaeologi as has been confirmed positively by numismatic evidence. This badge has been used on different occasions in modern Greece as a symbol of the nationalistic societies and parties proclaiming the "Megale (Great) Idea," which is connected sentimentally with the well known myth of the "Emperor who turned into stone, was hidden by an angel before the

fall of the last defenders on the walls of Constantinople," who is, of course the well known last emperor of Byzantium, Constantine Palaeologus. According to the same myth, "when the Lord decides that the hour has come he will give him life again and a sword with which to chase the Turks from Constantinople." The victories of the Greeks in the Balkan wars caused many uses of the prophecy "the hour has come" in the songs of the people and the army. Perhaps this countermark is a numismatic record of the enthusiasm of the "Megale idea" based upon this myth."

Very soon the *NAJN* will contain more information on these coins. Having started with the two bronzes of Mr. Hadziotis, we have now learned of the existence of eight more in American collections and one silver Turkish coin counterstamped with the bust of King Othon of Greece in the Benaki Museum of Athens. And we have also heard for the first time of an unheard before and complete unknown counterstamp of King Othon's bust on a 20 lepta (1828) bronze coin issued in Greece by Capodistria.

We hope that other readers who have not yet written about similar coins will do so, for the benefit of all. And it is especially hoped that everyone will look for more countermarked coins by Capodistria such as the one reported by Mr. Gardiakos. Since these are not recorded in any reference on modern Greek coins, as far as we know, they must be exceedingly rare and of immense historical value.

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Turkish Coins with Greek Countermarks An Answer to a Question

G. G. ARNAKIS

(Professor of History, University of Texas)

Mr. C. C. Hadziotis in a recent article in the *North American Journal of Numismatics* (Vol 7, No. 1, January 1968) drew attention to the fact that Turkish coins of the nineteenth century appear occasionally in various parts of the Greek area with countermarks in Greek letters. He cites two particular coins—one bought in Yannina and another in Athens—and reproduces their Greek inscriptions. The second of these is eloquent enough, including the word *Panaghia*, the date 1893, and the name of the island Thasos.

As the author points out, nothing happened in Thasos in 1893: no revolution broke out, no independent community existed on that Ottoman-held Greek island, and in general no circumstances seemed to require a special coinage other than that of the Ottoman Empire. The author also excludes the possibility of counterfeits and he hints at the difficulty of making the countermarks locally and one by one. Neither does he fail to mention that the sign of the cross is sometimes countermarked on some of these Ottoman coins.

The answer to the enigma must be sought in the religious practices of the time. It was customary to make money-offerings to Greek Orthodox shrines, especially those of miracle-working saints and of the Virgin Mary (*Panaghia*). In the absence of Byzantine coins (the coins of “our pious Christian Emperors,” as they would call them), the coins of the Ottoman sultans were used and people did not mind their Moslem origin. In some places, however, especially in the nineteenth century (the era of nationalism), attempts were made to Christianize, as it were, the Moslem-Turkish coin-offerings, by imprinting the sign of the cross, or stamping the name of the Virgin Mary (*Panaghia*) or of the saint to whom the coins were dedicated. This was probably done on a good number of coins at the same time, in cities like Thessalonike, Yannina, or Constantinople, where even intricate metal work presented no problem. Taken to the provincial shrine, such as the *Panaghia* in Thasos, these coins overstruck with special symbols and inscriptions were sold to the faithful pilgrims, doubtless at a rate well above their value, and were presented to the miracle-working ikon, together with the supplications of the priest, on

behalf of the pious donor. The money-offerings would probably hang on or by the ikon together with other dedicatory offerings for a shorter or longer period of time, and would later be used again, duly purchased by the next pilgrim, if need arose—that is, if the church ran out of its supply of countermarked coins. Their relative scarcity suggests that they were used more than once and that they did not come in large numbers to begin with.

It is well known that parents brought their children to “dedicate” them to the saint, in times of illness or distress, and the saint thus assumed the guardianship of these youngsters until they were old enough to get married. When the children were “dedicated,” the priest would take from the saint’s ikon, and hang around the child’s neck, a cross, a tiny bell, or a coin such as the ones described above, and years later, when the time for the “release” arrived, the grateful young man or woman would return the item thus offered, and would make a money-offering to his guardian saint in recognition of the protection. Here, again, countermarked coins could be used.

In the parts of Greece that won independence in 1830, the coins struck by the governor John Capodistria, and later by the Kings Otho, or George I, could be used for such purposes without any special incentive to countermark them. The countermarking of Turkish coins with Greek letter inscriptions and Christian symbols brings to mind the use of the Jewish temple money, instead of the Roman coinage, in the Temple of Jerusalem at the time of Christ (Math. 21, 12).



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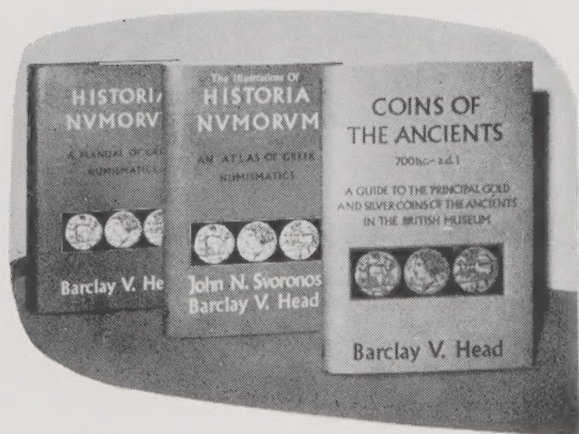
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